RELIGIOUS INTELLIGENCE.

January 4-Pulpit Exercises To-Day.

RELIGIOUS CORRESPONDENCE.

THE WEEK OF PRAYER.

MOVEMENTS OF THE CLERGY.

Services To-Day. The inchoative services of the Reformed Episcopalians, in Steinway Hall to-day, will begin at half-

ast ten A. M., Bishop Cummins, the later Luther, preaching. Dr. A. C. Osborn will assume his new charge (South Baptist) to-day, preaching at the usua;

morning and evening services. Dr. Dowling will give the "hand of fellowship" to his successor. The new year will be ushered in with appropriate services in Plymouth Baptist church, Rev. Dr. Miller officiating. Song service and addresses in

the evening.

"Which Shall I Choose " is the basis of a New Year sermon by Rev. Wavland Hoyt in Steinway

At the anniversary and reunion services in St. Mark's (Methodist) Rev. Dr. Curry will deliver the ing and Rev. Dr. Foss the evening discourse. A new mass, a new "Veni Creator" and a grand processional march will be performed at the Church of Sts. Peter and Paul, Williamsburg, this

morning, under direction of the author, Mr. Keens. Proceeds for distribution among the parish poor. City mission and church extension will be advocated this morning in Washington square Methodist church by Rev. Dr. Brown, P. E., and Rev. Mr. Abbott.

"Misconceptions of Universalism" will be cleared up by Rev. Mr. Pullman (Church of Our Saviour), in the Standard Club Hall, this evening. Rev. Dr. Fuiton will this morning furnish the

Hanson place (Brooklyn) Baptists with "The Key that Unlocks the Problem of Christian Union." Services this morning and afternoon in Canal street Presbyterian church, beginning the week of

The customary services will be held in Berean Baptist church, Rev. Mr. Davies. In Central Baptist church, Rev. Mr. Evans.

In the Church of Christ, Rev. Mr. Dawson. In Fourteenth street Presbyterian church, Rev.

In Laight street Baptist church, Rev. Mr. Knapp. In the Methodist Free Tabernacle, Rev. Mr. Cook

In St. Thomas', Rev. Dr. Morgan. In the Madison avenue Zion, Rev. Mr. Galleher:

In Fifty-third street Baptist church, Rev. Mr. Rev. Mr. Hamilton will minister to the Four-

teenth street Scotch Presbyterians at half-past ten A. M. and hall-past three P. M. Sacramental services in St. Luke's (Methodist)

this evening, Rev. Mr. McClelland preaching. Dr. Sarah J. White preaches this evening in De Garmo Hall on "Humanity and Its Relations." Rev. Mr. Sweetser will sermonize upon special subjects to-day, at the usual hours, in Bleecker street Universalist church.

Services in English at eleven o'clock in the Russlan-Greek chapet.

This morning, in the Church of the Boly Trinity,

Rev. Dr. S. H. Tyng, Jr., will officiate, and Rev. Dr. Washburn, of Calvary church, in the evening. Dr. Tyng will deliver another of his sermons to

the people in the evening in Cooper Union. Rev. Edward Everett Hale preaches to Dr. Bellows' flock (All Souls') this morning, and Professor William Everett, of Cambridge, in the evening. Special subjects will engage the attention of the Rev. Mr. Hepworth, in the Church of the Disciples, to-day, that for the evening being "A New Year's

Sermon to Young Men." The North Presbyterians will be favored by their

Divine service will be held at half-past ten A. M. and lour P. M., in All Angels' church, Rev. C. F. Hoffman, rector, officiating,

Rev. Dr. Dix preaches at half-past seven P. M. in

The rector of Christ church, Rev. Mr. Thompson, will ministrate at the usual morning and afternoon services, and discourse about "Constance and John

Rev. Dr. Flagg will conduct the customary services in the Church of the Resurrection.
In Anthon Memorial church Rev. Mr. Newton

will ministrate at the usual services. "How Christ's Second Coming is Now Taking Place" will be elucidated this evening, in the Church of the New Jerusalem, Brooklyn, by Rev.

Mr. Ager. Rev. Mr. Pycott will officiate to-day in Cutier Memorial church, Brookiyn, the evening discourse of the practical course being about "The Poor

The Robinson Hall Spiritualists will be lectured morning and evening by Mr. Lyman C. Howe. There will be another Spiritualist Conference a

No. 64 Madison avenue to-day. Advice to the "Sceptie" Who "Wante

Light." TO THE EDITOR OF THE BERALD :-

The article in a recent Sunday's Herald, under the title of "A Sceptic Wants Light," has arrested my attention, and I beg space in your valuable paper to say a few words. From that article I learn that the Rev. Dr. Smith, the amiable and learned rector of an Episcopal church in Fifth avenue, is, or has been, delivering a series of lectures on "The Authenticity and Genuineness of the Gosnels." The writer of that article attended one or more of Dr. Smith's lectures as an avowed sceptic, but not in the hope of being convinced o his errors, nor even willing to be thus convinced : for he distinctly says, "I went in the expectation of learning something new and convincing;" and he is "glad to say, for the honor of God and manhood. that his expectations were not answered." He is giad of his disappointment, because he can still honor "God and manhood" as a sceptic; whereas, If he had been convinced by Dr. Smith of "the authenticity and genuineness of the 'Gospels,' he would no longer be a sceptic, and therefore be compelled to dishonor 'God and manood!' "
The first ten lines of the communication bring

out the animus, the calibre and the spite of the writer; and no one need be surprised at the sentiments of the rest of the article or of anything else he could write. The egotism, vanity and saallow ness of the writer are evidenced in every remaining sentence. He says, "This is a disputed point nd one which can never be settled, and, even if it is settled, will amount to nothing." Indeed! Wondrous wise sceptic! I reply by asking, By whom is this point disputed ?- i. e., the authenticity and genuineness of the Gospels. By a few sceptics here and there wno, like this sceptic, are glad to say for the honor of God and humanity they remain scepties! He says it "can never be settled." I say it has been settled for ages, and, if this sceptic does not know this as a historical fact, he is too ignorant to write a word on the subject. It is settled, and has been for ages settled in the minds of millions now in the Church Expectant, and of millions more in the Church Militant: settled practically for Church Militant; settled practically for every Christian who has lived and now lives; settled by evidences a thousand-fold stronger than those which have obtained credence in the world, and thereby practically established all the so-called physical truths. And, too, it has been settled in the minds of millions who are not avowed Christhe minds of millions who are not avowed Christians, upon historical data therely. This is the writer who can glibly write about Mahomet, Darwin, Mormonism, Spiritualism, Simon Magus, Apollonius and Æsculapius, and in the same sentences deliberately insult the Christian world by speaking familiarly of Saints Matthew, Peter and John, and our Blessed Lord Jesus, just as if they were common mortals—men with whom he had transacted business on 'Change, men not deserving reverent, much less honorable, mention—Matthew, Peter, John and Christ, Bah! This is the

man who insuits Christendom by deliberately writing, "Certainly it is just that we should treat them" (the Gospels) "with the same respect as we do other ancient writings, and when we find anything unreasonable to doubt it and put it down as a myth, saying to ourselves that the author is either deceived himself or is trying to deceive us." That is to say, the sceptic has spoken and the case is setti-d! This is the man who insuits Christendom by deliberately writing:—"When I read that Apollouius raised the lead, or, like Peter, was confined in prison, and, like him, released in a similarly miraculous manner, I think that somebody must have started a lie not only an Apollonius' case, but in Peter's also; and when I read that Æsculapius and Christ also raised the dead I am inclined to think that others can spin yarns as well as the sailor." That is to say, this sceptic is inclined to think the Gospels are "yarns," or, in plain English, lies!

All this, Mr. Editor, may be intended as venom;

think that others can spin yarns as well as the salior." That is to say, this sceptle is inclined to think the Gospels are "yarns," or, in plant English, lies!

All this, Mr. Editor, may be intended as venom; this sceptle may be inclined to think it is smartthat it is a stab at Christianity. But what a mistake, and just such an one as a sceptle only can make, out of conceit and vanity. Venom? It is only meanness. A stab? A mere straw. Before and since the days of Voltaire and Paine-yes, more than 1,000 times, just such or worse things have been said and written by sceptles. "for the honor of God and humanity," and yet Curistianity lives. Sceptles have railed against astronomy, geology, chemistry and many other systems and sciences now settled as such, and they are to this day, and f am inclined to think they will continue to be read, studied and believed in to the last. This sceptle is convinced by his tailor, shoemaker, grocer, carpenter and doctor, because they know more about their business than he does. This is reasonable and right. If he is going to law he believes in his lawyer. Right again. There are law books he cannot comprehend; so he asks his lawyer to explain to him the law. The lawyer hunts up the decisions of the courts because he knows there must be a rule of law somewhere. Now, law had an existence believe of the world, and further, not what one judge or court decides, but what has been decided in any one point by all the courts—a concurrent judgment. Neither Palev's nor alexander's evidences can establish the authenticity and genuineness of the Holy Gospels, and, indeed, the whole of the Holy Bible, consist of history and dogma—the history and dogma of the Holy Catholic Church. That is to say, the Catholic Church existed before its history could be written or its dogmas defined. The very existence of the Catholic Church established the genuineness and anthenticity on the whole of the Holy Bible. I deay any man, or set of men, to establish the authenticity and genuineness of the Gospels, or of t

In conclusion I offer the following advice to this sceptic who wants light:—Read and study the catechism, creeds and collects of the ritual of the Holy Catholic Churca; believe what that Church tells him to believe, as saving truth; repent, be baptized, be confirmed and communicate. It is unmainly to be a sceptic when the Holy Catholic Church comes to the door of every one with her creeds, sacraments and Holy Scriptures.

A CATHOLIC.

The Efficacy of Prayer.

TO THE EDITOR OF THE HERALD:-In last Sunday's issue you inform the reader that at Sion Hill College Dr. Carpenter, the lecturer, remarked, to the amazement of the audience, that nature had never been invaded by anything arbitrary, preternatural or supernatural, and that liturgies, litanies, collects and prayers never had influenced, never could influence the course of the universe nor mankind in the slightest degree. Dr. Tyndall put the question to men of learning and intelligence, "Can you have any belief in the efficacy of prayer to affect this unibelief in the efficacy of prayer to affect this universe in the slightest degree?"

Now, Mr. Editor, I will add that truth will in the end prevail, and, as I stated in a former communication, "A religious chat with the Lord is no better than a Wall street swindle." As to prayer, every honest, intelligent man, I think, must agree with "Zoroaster" that "he who tills the ground with care and diligence reaps a greater narvest of religious merit than ne couid obtain by the repetition of ten thousand prayers."

When the Creator miade the world is it not reasonable to suppose that He understood His business? I so, did He intend that His work should receive a finishing touch from a party of well paid priests? I think not.

"PURPHYRY."

Free Dormitory for Women.

TO THE EDITOR OF THE HERALD:—
As it never would be believed that you would refuse a place in your columns under the circumstances, I have a lively faith in the success of my appeal to you and the public for the above little Institution-an outgrowth of the idea of the "Dormitory for Destitute Men" in Spring street-and with those who knew that something of the kind it was started at No. 20 South Fifth avenue July 14, 1873, by combined action and contribution of Christian young men-the "Fraternals" (Church Christian young men—the "Fraternais" (Church of the Strangers), clerks, with small salaries but ample souls; and since then, and the removal to 54 Amity street, has been sustained by their devotion and subscriptions from their surplus necessities. Experimental in its nature, from such gources it has proved to be a perfect success as tar as this—namely, the house is full to overflowing. Such success, though extremely gratifying to the proprietors, taxes these young disciples severely, for everything is furnished "without money and without pitce," and it is substantially settled that great good can be accomplished by so doing. But it is painful to those engaged not to be able to meet requirements and emergencies.

My offer to lay their case before you has been thankfuly accepted. It will reach the public. No similar appeal has been made, and the mission is comparatively unknown. It should be otherwise now. The enemy, in the shape of necessity, is upon them in full force. The little garrison has no reserve. It saidy needs relief and reinforcements, Without these the battle this winter will be simply desperate. There are hundreds—yes, thousands, thank God!—of Christian men and women in this city with ample means, but ready, if necessary, for self denial, even at this season of festivity, praying to Him for the opportunity to do great good where it is most needed. Through your kindness they will attend to this case. Contributions of almost any kind—funds, food, fuel, clothing, anything that will minister to suffering delicate bodies and relieve distressed minds—will here find perfect appreciation and proper application.

"As we sow we shall reap," and "A cup of cold of the Strangers), clerks, with small salaries but proper application.
"As we sow we shall reap," and "A cup of cold

water in His name" constitutes a brother or sistel in Christ. Interpretation of the Syllabus.

TO THE EDITOR OF THE HERALD:-An article appeared in the HERALD of last Sun day purporting to give an interpretation of the forty-eightn proposition of the Syllabus. Were not the subject so serious a one we should not notice the interpretation given. This Catholic priest tells us that the condemned proposition refers only to the schools of the diocese of Friburg, but does not affect the common schools of this country. His Reverence, however, must know that the letter to the Archbishop of Friburg was one of quite a different character from that of the Syllabus. The former was directed to one pastor of the Church, the latter to "the patriarchs, primates, archbishops and bishops of the universal Church having grace and communion with the Apostolic See." The doctrinal teaching, therefore, of the letter to the Archbishop of Friburg is explicitly and in an absolute sense promulgated in the Syllabus as binding through the whole Catholic Church. The breaking up of the Catholic schools of the diocese of Friburg was the occasion of the condemned proposition of the Syllabus, much as the Augustines of Jansenius was the occasion of the condemnation of his doctrine. It is not the manner of disjoining faith and the authority of the Church, as the writer says, that is condemned, but the disjunction itself. "Catholicisviris probari potest ea jucentuits instituendar ratio," &c.—This system of instructing youth, &c. The article "the" prefixed to the word system in the priests' translation takes from the lorce and general nature of the proposition, what may be the circumstance under which Catholic children may frequent common schools? This, as yet, is left to the determination of the bishops in their respective dioceses. Church, the latter to "the patriarchs, primates

determination of the bishops in their respective dioceses.

An effort, indeed, is made by the writer to narmow the meaning of the condemned proposition by the context of the letter. But the truth is that even the context shows the Pope's intention to be quite contrary to that attributed to him in the above mentioned article. Here is one extract:—

"Therefore the schemes and efforts of excluding the power of the Church from common schools proced from a spirit most adverse to that Church itself, and from the attempt to extinguish from among the people the divine light of our most holy faith. This is why the Church, which founded schools of this kind, has ever lostered them with regard and care and looks on them as the principal part of her charge and rule, and regards any disjunction whatever of them from her authority and control as an injury equality to the Church and to these schools."

over, il howilfly to the Church and to her

teaching is to limit her condemnation of error to the place of its birth what becomes of the whole syllabus? Is the condemnation of Gunther's doc-erine to be confined to Germany and that of La-mennais to France? The writer of the article, we are sure, is far from holding such a heretical theory.

A ROMAN CATHOLIC.

Temperance Prayer Meeting.

TO THE EDITOR OF THE HERALD:—
Please allow me space in your columns to call attention to a very interesting temperance prayer meeting, held every Sabbath afternoon, at four o'clock, in the chapel of the Church of the Strangers, Greene street, between Waverley place and Clinton place. The exercises consist of earnest prayer, good singing and brief addresses, participated in by all present. It is not confined to any particular denomination, but Curistians and non-Christians, high and low, rich and poor, white and black, old and young, are all heartily and affectionately welcomed and made to feel that they are among warm hearted Christian brothers and sisters, anxious to better the condition of their iellow beings. Mr. A. T. McMullen, the chairman or leader, is a true Christian man and earnest temperance worker, and through him and the indusence of this meeting much good has been accomplished. At every meeting a temperance piedge is offered for signatures, and over a thousand names have been attached to it thus far. I advise your readers to attend this meeting, as nowhere can an hour be spent more pleasandy and profitably. C. C. L.

Schiamovitz Rises to Explain.

To the Editor of the Herald:—
I am one of those person; who dislike exceedingly to be misrepresented, for two reasons:—
Firstly, because I love the truth better than anything else—may I say, for instance, better than I love even my own nation, the Jews, or any of their traditions; and secondly, because I do not like to see any one damage himself by trying to misrenresent his neighbor. A correspondent in your issue of December 28 has thought fit to speak of "Con-verted Jews, like ex-Rabbi Scalamovitz, who wanted to prove their sincerity and zeal for their new religion by belying their brethren and dis-turbing the peace of the country." He is also pleased to assert, yet without one word of proof, that the making Christians out of Jews by persecution was once a notoriously successful method. I think I am also safe in saying that he repeats to my discredit a very old accusation made by our nation against the Divine founder of my religion and His apostles namely, that I desire to "stir up the people" and create a tumult. As to his insinuating that I am "an unclean leper," I have only one reply. "If they have called the Master of the house Beelze-bub, how much more them of His household? Some other hasty words escaped your correspondent, which show that when he wrote his letter to the HERALD he was out of temper. My advice to

Some other basty words escaped your corresdondent, which show that when he wrote his letter to the Herald he was out of temper. My advice to him is never to do so again. When one writes for the Herald he ought to be periectly calim, or he will thraitlely make himself a laughing stock to a vast multitude of people.

Having premised this much, I would like to make an explanation to my Hebrew brethren. I irankly acknowledge that I seek their conversion to Christianity, and purpose, with God's heip and under the direction of the Holy Caurch, to labor for that, and by all legitimate means. I am a Jew, of the seed of Abraham, and therefore I love all my brethren in the flesh who claim the same lineage with mysell, be they rich or poor, wise or ignorant, honored or despised. But there is one Jew whom i love more than all others, who is our Messian, the Redeemer of all men, the Carist whom men and angels adore, because He is the Son of God. As a Jew I am the son of a Hebrew mother, whose memory I love and cherisn with more affection than I can express; but there is one woman of our nation who is my mother in a higher and holier sense, and whom I love and reverence above all, and for the best of reasons, for "behold all generations shall call her blessed," She is the muther of the Messiah, through whose divine maternity all the precious promises made to our foreiathers have been fulfilled, and fulfilled ar beyond either our deserts or our expectations. One fact is beyond dispute—Jesus Christ has proved not only to be the Messiah of promise and of prophecy to the very letter of both, but He has also proved to be a Redeemer of holier lineage, of greater power, the Teacher of a purer morality, the Revenier of more divine truth and of the knowledge of God and of the question of the late is not less the Messiah because He is more. If He has become, as leanth prophesied, "the light of the Gentlies" and "their salvation even to the furthest part of the cartin," He has not hereby foreited His claim to be "the servant who was to not I leave to his own blessed will. I pray all good Christians who may chance to read this to commend my desires to the Divine mercy in their prayers and good works, and to give me their aid and encouragement in a mission so honorable to our holy faith, and if by my humble labors even one only of the lost sheep of the house of Israel be brought back into the one true joid of our Lord Jesus Christ I shall count myself and all I do as more than fully rewarded.

EMMANUEL HENRY SCHLAMOVITZ.

PAULIST CONVENT, FILLY-minth street and Ninth avenue.

The Week of Prayer.

Meetings will be held on the evenings of the current week, at half-past seven, in the order of the following churches:--Church of the Strangers, Spring street (Presbyterian); Macdougal street (Baptist) : Greene street (Methodist Episcopal) and Canal street (Presbyterian), the pastors of which will preside in turn. The first of these will thus be held on Monday night in the Church of the Strangers (Rev. Dr. Deems). There will also be a noon prayer meeting during every day of this week in Ganal street Presbyterian church, entrance No. 17 Greene street, to all of which the public are cordially invited.

The Case of the Rev. C. E. Cheney.

A commission has been sent to J. E. Wilkins, Barrister of the Inner Temple, from the Circuit Court of Illinois, United States, to take the evilence of the Bishop of Exeter. Dean Staniey and the Rev. T. W. Mossman, of Torrington, in Lincolnshire, upon various points of Church history and canon law, as bearing upon the important ecclesiastical suit which has been pending for some years

Dr. Pusey on Confession.

Dr. Pusey has made public a document setting forth the views which he and his cosignataries entertain on the subject of confession and absolution thus:-

They "believe and confess" that Christ has instituted "a special means for the remission of sin after baptism and for the relief of consciences, which special means the Church of England retains ard administers as part of her Catholic heritage." This "special means" is defined to be absolution. The last clause of the declaration is a qualitying one. The signitaries say:—"While we hold that the iormularies of the Church of England do not authorize any priest to teach that private concession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private coniession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession. In insisting on this as the plain meaning of the authorized language of the Church of England we believe ourselves to be discharging our duty as her faithful ministers."

The signatures are almost exclusively those of the nost pronounced members of the High Anglican party. They include those of Dr. Benson, Mr. Carter, Archdeacon Churton, Archdeacon Denison, Canon King, Mr. Liddell, Canon Liddon, Mr. Mac-Coll and Mr. Mackonochie. Canon Gregory's name does not appear.

The German government has obtained a conviction against another Catholic prelate. The Bishop of Bresiau has been condemned to pay a fine of £1,140, or in default suffer two years' imprison-

Prosecution of Prelates in Prussia.

ment, for 29 infractions of the new laws against the Church.

The Catholics have resolved to put every German bishop forward at the approaching elections as a candidate for the Reichstag. The object is two-fold: first to obtain the moral effect consequent

upon their election; second, to secure their im-Ministerial Movements and Changes. BABTIST.

Nine persons were baptized in Roxborough Bap-

tist church, Philadeiphia, last Sunday evening; 12 persons were baptized in the Berean church, Phila-

delphia, also on last Sabbath. The new Baptist church in Manatawna, Philadelphia, was dedicated on Thursday-New Year's Day. Rev. W. S. Crowley, pastor, was taken iii in this church during his sermon on last Sunday evening. Ten converts Philadelphia, last Sunday evening; eight were baptized also at the same time in the Fiftieth Baptist church; six converts were received into the Church at Monongahela City last Sunday; five were baptized in the Thirty-seventh street Baptist church, Pittsburg, and eight in the Sharpsburg (Pa.) church on Sabbath, December 21; at Haddon-Bejust Charto et Lalayette, Ind., has secored the pastoral services of Rev. J. W. T. Booth, of Manifeld, Onk. to replace Dr. Ferança of Pittoseri.

Marshall street church, Minnapola, Minn., December 1. During the last II years there have been distributed from the missoon press of Rangoon (1997). The property of the Services as students in Spurgeon's College, London, has become pastor of the Baptat church in Port Huron, Mech. Bev. Peter Kan, of St. Androw's, N. H., reserving from Frederickins, N. E., to the sold with the Services of the Services as McAdam junction just as the car was moving. His beat was served from his body by the cast passing over him. Rev. A. R. B. trawing, a reserved from his body by the cast passing over him. Rev. A. R. B. trawing, a reserved from his body by the cast of the Services of Services of the Services of Service field, N. J., four were baptized last Sunday. The Baptist church at Lafavette. Ind., has secured the field, Ohio, to replace Dr. Pearson, of Pittsburg. Rev. F. K. Roberts assumed the pastorate of the

nus, and also of the investigation as to his right of being accorded the title of Doctor of the Church. There are only 30 Catholic bishops in Spain, five of whom have joined the Carist insurrection. Bishop Dubols, of Galveston, Texas, Is about to leave France, where he has resided for some time past, and return to his diocese. He will be accompanied by 22 ecclesiastics and 18 nuns, who have volunteered to leave their country for the American mission. A magnificent shrine of goid and silver has been recently constructed at Milan to contain a portion of the minor relics of St. Ambrose, the great Doctor of the Church and patron of that city. The city of Richmond, Va., has a Catholic population of 4,553 souis, divided into three parishes. Each parish has two parochial schools—one for boys, the other for girls. In these schools 295 children are taught, and there are not more than 20 Catholic children going to the public schools. The authorities of Bavaria have made a distinction between the Redemptorists and the Jesuts, in favor of the former, whom they have permitted to remain in the kingdom. The editor of the Louisville (ky.) Catholic Advocate having lately published certain articles without the approval of the journal by that prefate has been withdrawn. The ecitor does not worry nuce, but announces his intention to continue to publish an independent orthodox Catholic paper. Mr. Benjamin Kelley, brother of A. M. Kelley, Mayor of Richmond, was ordained priest in Richmond, Va., on Tuesday last. The pastoral letter for advent of the Bishop of Plazza Armerina, Naples, Italy, has been confiscated by the Italian government, simply because it contained a phrase designating the Pope as "the august prisoner of the Vatican." There were 700 communicants at St. Ignatius" church, Baltimore, on Sunday, January H. St. Ann's church, on the York road, Baltimore, will be dedicated by Archoishop Bayley on Sunday, February I. Rev. Henry A. Gallagher, recently ordained priest in Brooklyn, has been assigned to the Church of Ss. Peter a

Henry A. Gallagher, recently ordained priest in Brooklyn, has been assigned to the Church of SS. Peter and Paul, Williamsburg, Rev. Pather Malone pastor.

The two Presbyterian churches in Nashville are both flourishing, so much so that a secession from both churches has resulted in the establishment of a third Presbyterian church, with a membership of 40. Rev. Henry A. Stebbins, of Riverdale, is to be installed pastor of Grace Presbyterian church at Oswego, N. Y., to-day. The Ecangelist publishes a list of 63 Presbyterian ministers who died in the United States during the year 1873. The New York Sunday School Union is likely to be disbanded shorily. The Baptists have aiready withdrawn their influence and aid, and now the Presbyterians have determined to withdraw and to manage their own Sunday school affairs themselves. The absurdity of denominational distinctions was made snollmely manifest recently in Crab Orchard, Ky., where the Assembly Presby. crians organized achurch with 10 members and the Southern Presbyterians organized another with seven members. Seventeen Presbyterian Church, Chicago, at its last communion: 12 of them heads of ismilies. The Seventh Street church, Washington, has changed its name to that of the Weshimister Presbyterian church at Indianapolis received at its last communion? 20 persons. Perryton church, Mercer county, Illinois, has recently been revived by the addition of six persons on profession. The church at Livermore, Cal., is about completing a new house of worship to coot \$4,000. The new German Presbyterian church at presbyterian church, at Fecundal County, N. Y. Rev. J. S. D. L. Tomb, late of Worship, N. Y. Rev. J. S. D. Washing, formerly of the Methodist Episcopal county, N. Y. Rev. J. S. D. Dysart has left the Sprague Presbyterian church of Albany, N. Y. Rev. Charles Shelling, formerly of the Methodist Episcopal County, N. Y. Rev. J. P. Dysart has left the Sprague Presbyterian church of Albany, N. Y. Rev. Charles Shelling, formerly of the Methodist Episcopal Canifornia State As

York city, are the leading candidates for the va-cant Bishopric. The Churchman reports the fol-lowing accessions to the cierical list of the diocese of Detaware since the last Convention, viz.:—The Rev. Messrs. James H. B. Brooks, rector of St. Luke's, Seaiord: L. W. Cibson, rector of Christ's church, Dover; William C. Butler, rector of St. Ann's. Appoculumins: Dudley D. Smith, rector of Luke's, Sealord: L. W. Gibson, rector of Christ's church, Dover; William C. Butler, rector of St. Anu's, Appoquinimink; Dualey D. Smith, rector of Christ church, Christiana Hundred, and (by ordination) George W. Johnson, rector of St. George's, Indian River. The diocese of Kentucky has 47 clergy and 39 congregations and 3,678 communicants. The churches in Louisville number 1,928 communicants, and Lexington, Newport, Covington, Henderson and Paducah together loot up 1,232, so that the remaining parishes are numerically weak. The Rev. Lester M. Dorman, of Manchester, and the Rev. H. Whitiock, of Rockville, were recently ordained at Middletown by Hishop Williams, of Connecticut. The Bishop of New Jersey, in St. Mary's church, Burlington, recently admitted to the Order of Deacons Mr. George W. G. Van Winkle, of Jersey City Heights, and advanced to the priesthood the Rev. Samuel Gregory Hines, deacon, minister of St. Stephen's church, Florence. A great Protestant meeting is to be held in London January 27 to express English sympathy with Germany in its struggle with the Papacy. The Church of England has built during the present century 4,100 new churches—recently at the rate of 120 a year. One hundred millions of dollars have been expended in this way, or at the rate of \$3,000,000 a year for 10 or 15 years past.

Rev. J. Schwed, the Jewish minister of Charleston, W. Va., recently opened both branches of the State Legislature with prayer. The California Congregational churches have taken a step forward in organizing a Woman's Board of Missions for the Pacific Coast, and already local auxiliary societies are forming at different points. The question of union between the American and Foreign Bible Society and the Baptist Bible Union is being considered by committees from the Boards of the two societies.

LEXINGTON AVENUE SYNAGOGUE.

Unbelief and Its Consequences Illustrated by the Fate of the Jewish Spice of the Land of Canaan-Discourse by Rev. Dr. Huebsch.

Dr. Huebsch yesterday preached as usual a prac tical discourse which was attentively listened to by a large congregation. His subject was the con sequences of unbetief as illustrated in the fate of the spies. His text was Numbers xiv., 7"-And they spoke unto all the company of the children of Israel saying, The land which we passed through to search it is an exceeding good land; if the Lord delight in us, then He will bring us into this land and give it to us, a land that floweth with milk and honey. Only rebel not ye against the Lord." Had Israel displayed such a development of faith as the manifested mercy of God required of them, the Doctor remarked, they would have followed in confidence their appointed leaders, Moses and Aaron, and the desire to explore the Land of Canaan would never have entered their minus But a certain distrust which lurked in the depths of their hearts prompted them to propose to Mose the appointment of a party to search out the land, to ascertain and report by what way they might go up and into what cities they should enter. The proposal pleased Moses, because he was glad to have to show them by their own chosen messen-

gord and into what cities they should enter. The proposal pieased Moses, because he was glad to have to show them by their own chosen messengers what

AN EXCELLENT INHERITANCE

God had in store for them. He hoped also that they who could not be induced by the miracles in Egypt, by the revelation in Sinal and by all the mighty acts of the Lord to put their trust in Him might be converted to a truer faith and a stronger trust in the Lord by the favorable report that they might receive and by the near prospective entrance of the army and nation into the Promised Land. This measure, too, was to be the last test of the fitness of that generation to enter into the goodly land. It only proved their unfitness. They could not enter in because of unbelief. Wherein the inclination of the heart and the conviction of the mind fall to bring men near to God, material hopes and worldly interests will not succeed in producing in them a true attachment to the Creator. Man's best hopes when coupled with distrust and unbelief are but empty dreams, and the successes, if there be any, thus accomplished are so wrought by one's own strength and not by His help, whose alone is the might and the majesty and the glory forever. The appointed messengers explored the land for 40 days, and brought home samples of its excellent fruit; but, at the same time disbelief instilled its bitter essence of distrust and discouragement into their report. "The land," said they, "Is good. Nevertheiess, the people that dwell in it are strong, and the cities are wailed and great." This was not part of their mission. It was not for them to decide whether they should succeed in the proposed expedition. That was entirely dependent upon Him who had conquered for them greater and mightier enemies than the strong people of Canaan. They had to think of Him who had crushed any annihilated the mighty power of the infide! Egyptian monarch and divided the raging sea, so that the people might pass over. But there were two among the explorers who brought a different rep

days' explorations, was the sentence of the Lord for their unbelief. The whole generation had to die in the wilderness and a new generation, grown up in

were to enter the land. In his application the Doctor remarked that many men have to pay for a day of unbelief and distrust with a year and sometimes with a life of sorrow. There is no man who has not his twoloid inheritance, his spiritual and worldly portion, and each of us has his Moses and Aaron appointed by God to lead him in the right path to a desirable end. Duty is our prophet and conscience is our high priest. Whoever follows them reaches safely the biessed goal; but want of laith causes us to murmur against our guides. We send our own messengers to explore for us the promised land; our wishes, our plans are entirely at variance with the dictates of duty and conscience, and bear a decided and imposing influence over us. We trust their false report, but the two messengers, Caleb and Joshua-moral courage and trust in God—are not heard and followed by us. How can we expect to enjoy our worldly portion if we forsake

The FOUNTAIN HEAD OF ALL BLESSING?

Wherever a man stands the piece of earth that his eye encompasses is his horizon and is bordered with heaven. To tear asunder heaven and earth, is to destroy our own world. "I say of the earth," said the Doctor, with "aleb and Joshua, "The land which we passed through to search it is an exceeding good land." But, at the same time, with Caleb and Joshua, i share the bellef, "It the Lord delighteth in us, then He will bring us into this land," and with them I admonish my israei, "Only rebel not ye against the Lord." There can be no perfect worldly nappiness without a true attachment to the eternal source of happiness—to God. FREEDOM AND PAITH,

THE LANDAULETTE CHIEF JUSTICE.

Senator Edmunds' Independence.

[From the Burlington (Iowa) Gazette.] Senator Edmunds is blamed by the Presiden firmation of Williams. Grant has fastened upon him as the guilty one, without taking time to consider that possibly Edmunds is a representative of quite a number of other of the "loyal" and "ultratoyal." Edmunds was by no means the first Senator to lift his voice against the confirmation, but he is the chairman of that pestilerous Judiciary Committee, which, with inquiring turn of mind, has gone about raking up reasons why the distinguished Oregonian is not only unfit to be Chief Justice, but also to be Attorney General, or to hold any other office in the gift of the Executive or the people. Being such chairman, Edmunds is held responsible for all this untoward conduct. Under the circumstances, of course it becomes the President's painful duty to make an awful example of this person, which it is understood be will proceed at once to do. Senator Edmunds has conducted bimself as no true republican Senator ought, and he will be made to feel the weight of the displeasure of the White House manager of the party. him as the guilty one, without taking time to con-

The Bitter Troubles of President Grant. (From the Vicksburg Herald.)

The troubles of the President's favorite for the Chief Justiceship seem to multiply. Oregon exposes corruption and fraud, Iowa shows that three-fourths of his decisions while on a circuit in that State were reversed by the Supreme Court, a that State were reversed by the Supreme Court, a London letter exhibits his ignorance and incapacity for any prominent legal position, and now comes a committee of investigation on the part of Congress, with a receipt from William Joyce for \$1,600 paid out of the National Treasury for one landaniette or carriage purchased by Mrs. Williams, the ruling power behind the throne, who has already shed tears of bitterness and woe over the coffins of several husbands. This last disclosure produces a growing uneasiness in the Presidential nousehold, yet the President shows no signs of weakening in the least. Indeed, though extremely sensitive on the question of the confirmation, he takes occasion to speak out plainly and rather bluntly his contempt for those Senators who are not disposed to endorse and approve his taste and judgment in the affair. He spoaks more in anger than in sorrow, and his teelings are frequently irritated by surprise at the anuacity of a few of those who have not heretolore been blessed with a great deal of independence.

Grant's Dogged Obstinacy.

[From the Canandalgua Messenger.] Attorney General Williams has not yet been confirmed as Chief Justice, the Senate hesitating to consummate so ungraceful an act in the face of overwhelming evidence of his utter unfitness for the high position, as well on account of inferior legal qualifications as other objections founded on transactions in Wisconsin and Oregon with which his name is associated, involving his honor and integrity as a man. The President, with dogged obstinacy, persists in forcing the Senate to a vote instead of respecting the popular judgment against the appointment as one unfit to be made and withdrawing the nomination, and it remains to be seen whether the Bench and Bar are to be immiliated and insulted and the co-miry outrage by the triumph of Executive dictation or whether Senators possess sufficient courage to assert their independence and reject an appointment which their honest judgment must condemn. overwhelming evidence of his utter unfitness for

A Superficial Upstart. (From the Rutland Herald.)

The office of Chief Justice has ever been regarded by our people with a respect which foreign writers describe as amounting to veneration. It adds dignity to the Court, and while we should not be willing to consent to its abolition as a distinct office, we do think that it would add greater dignity to the Court and strengthen the regard of the people if the incumbent was required to possess some experience upon the bench before he was called to preside over it. The duty of selecting good men, of ability and learning for Judges is as strong as that of selecting a proper man for Chief Justice, and certainly a man to be fit for a Judge ought to be fit, with experience, for Chief Justice; therefore it might be policy to change our system so as to have the Judge of the Court having served the longest be the Chief Justice. This would forever remove any possibility of such men as Nathan Clifford, Samuel F. Miller, Noah H. Swayne, David Davis or Ward Hunt being placed in an interior position on the Bench they have honored for years to some superficial upstart like George H. Williams is confirmed it will be a strong argument in favor of trying so make some such change.

A Republican Paper Wants Him Rejected.
[From the Norwich Bulletin, republican.]

If the President is the Executive we think he is he is desirous of having the Senate do their duty in rejecting Mr. Williams if they regard it an imin rejecting Mr. Williams if they regard it an improper appointment, as he performed his duty in nominating him for the office. Believing that Mr. Williams will not be confirmed, we do not think half as much of the charges against his character as of his mental undtness. The greater deject is in danger of being overlooked in making prominent the defects of character. Let the Senate confine itself to his rejection on the former ground and the right thing will be accomplished in the proper way.

Searching for Landaulette Precedents. The Little Rock (Ark.) Gazette says that Williams has been searching for landaulette precedents, and

thus apologizes for him:—

Williams has done nothing more than follow the general custom of the staff officers of the present administration. It has become customary for several of the Cabinet Ministers and a great number of officials of lower rank to keep stylish carriages for the use of their samiles and to detail messengers whose names are unon the nar rolls. messengers whose names are upon the pay rolls of the departments to perform the duties of coach-men and domestic servants at the homes of such officials.

The Difference-Genet vs. Williams. [From the Timn (Ohio) Advertiser.]

Henry W. Genet, a Tweed politician in New York, sed the public funds to build himself a house, and on being brought to trial was found guilty of felony for doing so. The democrats control New York. George H. Williams, Attorney General of the United States, took \$1,600 from the public lunds to buy himself and wife a carriage, and President Grant rewards him by nominating him as Unier Justice of the Supreme Court of the United States, and insists that he shall be confirmed by the Senate. The difference in the treatment of rascals should be apparent to the most prejudiced mind. on being brought to trial was found guilty of

The President Attempting to Force an Improper Man Upon the Country.
[From the Huntington (L. I.) Democrat.]

the President of the United States is attempting to force an improper man upon the country for Chief Justice. To the credit of the Senate, let it Chief Justice. To the credit of the Sentie, let it be said, that up to this time the nomination of Williams has not been confirmed. Should the Senate withstand the blandishments and the threats of the White House, that body will know that their course will be commended by nanetenths of the people, independent of party.

A Party to Frand.

[From the New Orleans Picayune.] His career as Attorney General furnishes abund ant evidence that he is swift to prostitute whatever legal attainments he may possess to the serever legal attainments he may possess to the service of the Executive; to pervert and even to ignore the most ordinary principles of law in the interest of a party or a faction. It was Williams who furnished Grant with the legal opinion on which he lent the military forces of the United States to the conspirators, who, by armed violence and judicial fraud, overthrew the government of Louisiana and stated the voice of her people. If the nomination of this person should be suffered to the in committee or be ignomialisally rejected the country will have some reason to be thankful that the Senate has a decent respect for public opinion.